A SERMON

Preached to the J.

HONOURABLE SOCIETY OF *LINCOLNES*—INNE,

By

R. CUDWORTH, D.D. Master of CHRIST's College in CAMBRIDGE.

S. *Gregory Nyssen.*

Χειστιανισμός ἐστι ἡ Θείας φύσεως μίμησις.

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Ex ædibus *Lambeth.* Octob. 3. 1664.

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MDCLXV.

1 Corinth. 15. 57.

But thanks be to God which giveth us the Victory through our Lord Jesus Christ.

CHRIST's *Resurrection*, which the Apostle treateth of in the former part of this Chapter, is one of the main and principal Articles of our Christian Faith: for though Christ by his *Death* upon the Cross made a Propitiatory Sacrifice for the World, yet it was his *Resurrection* onely which did manifest his *Death* to be effectual and available for that end, and did evidence its acceptation with God. For if the *Grave* had detain'd Christ, and held him Prisoner, this would have been an argument that the Debt, for which he was committed to that dark Dungeon, was not yet pay'd, nor Satisfaction

Vers 17. made; for *if Christ be not raised*, (saith the Apostle) *your Faith is vain, you are yet in your sins.* But now *Death* and the *Grave* having delivered up Christ out of their custody, his *Resurrection* is an undoubted argument that they had no more to lay to his charge, as he was a Surety and Undertaker for mankinde, but that the Debt which was owing to the Law and Divine Justice was in the Court of Heaven fully acquitted and discharged. For *Christ was delivered for our Sins, and rose again for our Justification.*

Rom. 4.

And though Christ's other *Miracles* ought to have conciliated Belief to his *Doctrine* from the Jews; yet his *Resurrection from the dead* (foretold by himself and really accomplished) added to all the rest, *was a most undoubted and unquestionable Confirmation of his Prophetical Ministery.* For if it were supposed, (as the Jews of old and the *Talmudists* of latter times maliciously calumniated our Saviour Christ) that a mere *Wizzard* or *Magician* should have appeared, and not onely have done many Miracles by *Beelzebub* and the Powers of Darkness, but also have foretold that after he had been put to death he should *rise again*, and have given this as a farther sign to confirm his Prophecy, as our Saviour did, *Matth.* 12. 39. it could

could never be conceiv'd that Divine Providence ſhould ſuffer ſuch an Impoſtour miraculouſly to riſe again, in ſo remarkable a manner, and ſo often to appear before the eyes of ſo many Spectators, and at laſt viſibly to aſcend up to Heaven. Becauſe this would have been *Tentatio invincibilis* to mankind, it being not imaginable what greater aſſurance Heaven itſelf could give to *confirm* and *ſeal* a *Prophet*, and to perſuade the World that what he did was by the Finger of God, and not by *Magical impoſture*, then this is. And therefore it is obſervable, that though a good while after our Saviour's time, when the Jews had now forfeited that peculiar Providence that watched over them, a certain counterfeit *Meſſias*, one *David El-Roy*, was permitted to doe ſeveral ſtrange and miraculous things by *Magick* and *Witchcraft*, if the Jewiſh Relations be true; yet when he gave this for a Sign to the *Perſian* King to prove himſelf the *Meſſias*, that after he was beheaded by him he ſhould *riſe again*; he plainly diſcovered his Impoſture, to the great diſappointment of the deluded Jews, who (as *Maimonides* writes) in vain expected his *Reſurrection* a good while after. In *Iggereth Teman.*

Moreover, *If Chriſt had not riſen again after death, the world would not have had ſufficient ground*

to trust and believe in him as a Saviour. S. *Austin* reckon'd it as great a *Miracle* as any that Christ ever did upon earth, that the World should be brought off to believe in a crucified Saviour. For to worship him, as the Jews by way of Disgrace call our Saviour, or ἀνασκολοπισθέντα in *Lucian*'s language, *one that was hanged*, for a God, and to believe in him, could not but seem a monstrous and prodigious thing both to Jews and Gentiles; and certainly it would never have been brought to pass, had there not been unquestionable assurance given of Christ's *Resurrection from the dead*. For who would be so sottish as to believe in a *dead Saviour*, and to expect help and assistance from him that had not been able to help himself, and therefore had given no proof that he was able to help others, nay from him that to all humane appearance had now no being at all? Upon which account the Psalmist upbraids the sottish Heathen, That *they ate the Sacrifices of the dead.* Wherefore it is observable in the Gospel, that when Christ was now dead & buried in his Sepulchre, the Hope and Expectation of his Disciples, who had formerly believed in him, lay as it were intombed in the same Sepulchre with him. And then the two Disciples that went to *Emmaus*

Psal. 106.

could

could onely ſay, *We truſted this had been he* Luke 24.
which ſhould have redeemed Iſrael. But afterwards, when they were able upon good grounds to affirm that Κύριος ἀληθῶς ἀνέστη, *The Lord was riſen indeed,* then their Faith revived a-new, and mounted up higher then ever, and grew triumphant in them.

Again, there was another excellent Deſign in *Chriſt's Reſurrection from the dead,* which the Apoſtle purſues largely alſo in this Chapter; viz. *To give the world aſſurance of a Life after death, and a bleſſed Immortality to be enjoyed by all true Believers and Followers of Chriſt.* Chriſt by his Reſurrection hath *aboliſhed death, and brought life and immortality to light,* as the Apoſtle ſpeaks 2 *Tim.* 1.10. or, as the Church ſings in that divine Anthem, *After he had overcome the ſharpneſs of Death, he opened the kingdome of Heaven to all Believers.* The reaſons of Philoſophy that prove the *Soul's Immortality,* though firm and Demonſtrative in themſelves, yet they are ſo thin and ſubtile to vulgar apprehenſions, that they glide away through them, and leave no ſuch palpable impreſſions on them, as can be able ſufficiently to bear up againſt that heavy weight of groſs infidelity that continually ſinks down the minds of men to a diſtruſt of ſuch high things as be above the reach of

Senſe. Neither are theſe conſiderations any longer of force then men can actually attend to the ſtrength and coherence of the Demonſtration; and when that actual attention (which is operoſe and difficult) is taken off, then the Truth itſelf like a Spectre or Apparition ſuddenly vaniſhes away, and men queſtion with themſelves afterwards whether there were any ſuch thing or no. Such thin and evanid things are Philoſophical Speculations about the high Myſteries of Faith and Religion. But Chriſt his raiſing of the ſelfſame Body which was laid in the Sepulchre, and afterwards appearing in it often to his Diſciples, gave ſuch evident aſſurance of the *Soul's Immortality* and *Life after death*, as muſt needs ſtrike more ſtrongly upon Vulgar minds, and make more palpable impreſſions on them, and be alwaies of more preſent and ready uſe then any Philoſophical Reaſons and Demonſtrations.

And the Scripture is herein very harmonious and agreeable to itſelf both in the Old and New Teſtament: for as in the one it makes the original of Death's entrance into the world to be the Sin and Diſobedience of the *Firſt Adam*, who was ὁ πρῶτος ἐκ γῆς, χοϊκός, *of the earth, earthy*; ſo in the other it attributes the

the recovery of Life and Immortality to the meritorious Obedience of the *Second Adam*, that was ὁ Κύριος ἐξ οὐρανοῦ, ἐπουράνιος, *the Lord from heaven, heavenly*, who by his Death vanquiſhed & deſtroyed Death. For as *Sampſon*, (who was a Type of our Saviour) when he was beſieged by the *Philiſtines* in the City *Gaza*, (*Judges* 16.) roſe up at midnight, and pulled up the Gates of the City and the Poſts, and laying them upon his ſhoulders carried them up to the top of the Hill; in like manner Chriſt our Lord, when he was environ'd and encompaſs'd by Death, after he had been awhile detain'd under the cuſtody thereof, he aſcended victoriouſly out of the Power of the Grave, and carried the Gates of Hell and Death upon his Shoulders along with him triumphantly into Heaven; he ſlighted and diſmantled that mighty Garriſon whoſe Walls were ſtronger then Braſs and Gates harder then Adamant, that it ſhould no longer be a Priſon with doors and barrs to ſhut up thoſe that believe in him, but an open and free paſſage and a broad High-way to Life and Immortality. He *is the Reſurrection and the Life*, (John 11.25.) and *he that believeth in him, though he were dead, yet ſhall he live.* For *he that liveth and was dead and is alive for evermore, even he hath the Keys*

of

of Hell and of Death. Revelat. 1. 18.

But that which I chiefly aim at at this time, concerning *Jesus* his *Resurrection* and *Ascension into Heaven*, is this, *That by and after it he was made Lord and Christ, King and Saviour, and Sovereign of his Church.* Not but that Christ's *Humanity* was alwaies hypostatically united to the Divinity, but because the *Oeconomical* Kingdome of Christ as Mediatour, according to the Scripture-calculation, seems not to commence till after his state of Humiliation was over, and so begins its *Epocha* from Christ's *Resurrection*, or his *Exaltation to sit at God's right hand in heaven.* Acts 2.36. *Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.* Acts 5.31. *Jesus whom ye slew and hanged on a Tree, him hath God exalted on his right hand to be a Prince and a Saviour,* &c. Philip. 2.9. *Who humbled himself and became obedient to the death of the Cross; Wherefore hath God highly exalted him, and given him a Name above every name, that at the name of Jesus every knee should bow,* &c. *and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* And that Article of our Creed concerning *Christ's sitting at God's right hand in Heaven* signifies thus much unto us, That Christ after his Resurrection and

Ascension

Aſcenſion into Heaven hath all Power given him both in Heaven and in Earth, all things being made ſubject to him, *excepting him onely that hath put all things under him.* 1 Cor. 15. 27. He being, for the Comfort of his Church and Members here upon Earth, according to his Humanity made God's Vicegerent, and ſeated in his Father's Throne, and having a *Mediatorious* Kingdome beſtowed upon him that ſhall continue *till he hath put down all Authority and Power, and hath ſubdued all his Enemies under his feet,* Verſe 24. and then hath delivered up this *Oeconomical* Kingdome to God the Father, *that God may be all in all.* Verſe 28.

And this is an unſpeakable Conſolation that Chriſtian Religion affords to us, and a moſt gracious Condeſcenſion of the All-wiſe God; That foraſmuch as we that dwell in theſe houſes of Clay are ſo far removed from the pure and abſtracted Deity, and ſo infinitely diſproportioned unto it, that there ſhould be ſuch a contrivance as this ſet on foot, That we ſhould have one of our own Fleſh and Bloud, that was in all things tempted like unto us, and had experience of all our difficulties and calamities, who demonſtrated his infinite love to us in laying down his Life for us, and therefore we cannot doubt but hath a

moſt tender Sympathy and fellow-feeling with us in all our infirmities; I ſay, that we ſhould have ſuch a one exalted to God's right hand, and inveſted with all Authority and Power both in Heaven and in Earth, that he might adminiſter all things for the good of his Church and Members, and ſupply them in all their wants and neceſſities. Which conſideration muſt needs be farre more comfortable, chearing and reviving to every true Chriſtian, then it was to the Sons of *Jacob*, when they went down to *Egypt* to buy Corn and proviſion for their neceſſities, to think that *Joſeph* their Brother was made Ruler over all the Land.

And yet notwithſtanding this is wholly eluded and evacuated by thoſe high-flown *Spiritualiſts* of theſe latter times, that ſlight and reject the Letter of the New Teſtament as a mean and carnal thing, and will acknowledge no other *Death* and *Reſurrection* of Chriſt, no other *Aſcenſion* and *Sitting at God's right hand*, nay no other *Day of Judgement* nor *Reſurrection of the Body*, but what is *Myſtical* and *Allegorical*: Whereby they do not onely impudently ſlurre the Goſpel according to the Hiſtory and the Letter, in making it no better then a *Romantical* Legend or a mere *Æſopick* Fable that con-

tains

tains a good θεσμώθετον or *Moral* under it; but alſo plainly defeat the Counſel of God againſt themſelves and mankinde, by antiquating *Chriſtianity*, and bringing in inſtead thereof *old Paganiſm* again diſguiſed under a few canting Phraſes of Scripture-language. For though *Moſes* had a Veil over his face, though there were many obſcure Umbrages and *Allegories* in the *Law*, (the Children of *Iſrael* being then not able to bear the brightneſs of that *Evangelical Truth* that ſhined under them) yet now under the Goſpel *we do all with open face behold as in a Glaſs the glory of the Lord* nakedly repreſented to us, being *changed into the ſame image from glory to glory*. 2 Cor. 3.

But to let paſs theſe, and ſtill to improve our former Meditation further; Let us in the next place conſider, that Chriſt, who received all this Power after his Reſurrection and Aſcenſion, did not receive it in vain and to no purpoſe, either taking no notice of our humane tranſactions here below, as having removed his Pavilion too farre into thoſe Regions of Light and Glory from us; or elſe remaining notwithſtanding an idle Spectator, and no way concerning or intereſting himſelf in the Iſſues of our humane affairs. Which will be ſo much the more improbable, if we

conſider what the Scripture and experience tell us, that the Devil and Apoſtate ſpirits are perpetually active and buſie in promoting the Concernments of the Kingdome of Darkneſs. And therefore doubtleſs He whom God hath made the Shepherd and Biſhop of our Souls can never be ſo regardleſs of his Office, nor ſo careleſs of his Flock and tender Lambs committed to his charge, as to ſuffer thoſe cruel Wolves to prey upon them at pleaſure; and to have no pity at all for them, nor to extend his watchful Providence over them whom once he vouchſafed to redeem with his own precious bloud. No certainly, he that waded through ſo many difficulties and agonies for us, in the daies of his Fleſh, he that *bore our griefs and carried our ſorrows*, he that was *wounded for our tranſgreſſions and bruiſed for our iniquities*, that ſweat drops of bloud in the Garden and was nailed to the Croſs for us in *Golgotha*, He cannot ſo eaſily forget thoſe whom he hath ſo dearly bought, nor ſuffer all that power which God hath inveſted him with for the good of his Church to lie by him idle and unimployed.

But to the end that there might not be the leaſt ground of Suſpicion or Diſtruſt left in the minds of men concerning this particular,

Chriſt

Christ after his Ascension into Heaven thought good to give us a sensible demonstration both of his Kingly Power and of his watchful Care and Providence over his Church, that he would not leave them orphans and destitute of all assistence, by *sending down his Holy Spirit on the Day of Pentecost in a visible and miraculous manner upon his Disciples.* Acts 2. 32. *This Jesus hath God raised up, of which we are all Witnesses: Therefore being by the right hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which ye now see and hear.* And verily if there had been no news heard of our Lord and Saviour Christ, after he ascended above the Clouds out of his Disciples sight, no real and visible Demonstration of his Existence, Power, and Providence over his Church; the distrustful hearts of men would have been too prone to suspect that the pretence of an invisible Kingdome at God's right hand above had been no better then a mere Dream, an aiery and phantastick Notion; and they would have been too ready to have called in question the truth of all his other Miracles, his Resurrection and Ascension, witnessed onely by his own Disciples, and to have furnished those several Apparitions of his that we reade of after his Death had been nothing

elſe but Spectres or Phantaſms, like the vulgarly-believed Apparitions of the Ghoſts of men in Aiery bodies. But the ſenſible and miraculous *Pouring out of the Holy Ghoſt* upon his Diſciples, after his Aſcenſion into Heaven, was a palpable Confirmation of all Chriſt's other *Miracles*, of the Validity of his *Meritorious Death* and *Paſſion*, of the Truth of his *Reſurrection* and *Aſcenſion*; and gives moſt comfortable aſſurance to all Believers to the World's end, that though his Bodily preſence be withdrawn from them, yet he hath not left his Church utterly forlorn and deſtitute of all aſſiſtence, but that *his Spirit*, the Holy Comforter, continueth to be preſent amongſt them as his Vicegerent, and to aſsiſt them for all the holy purpoſes of the Goſpel, to the World's end.

Now the principal Effects of Chriſt's holy Spirit, which are to be hoped for and expected by every true Believer and private Chriſtian, are compriſed by the Apoſtle under *Three Heads* here in the Text, as conſiſting in a *Threefold Victory* over a *Threefold Enemy*. *The ſting of Death is Sin, and the ſtrength of Sin is the Law: But thanks be to God which giveth us the Victory through our Lord Jeſus Chriſt.*

1. *A Victory over Sin*, as that which is the Cauſe of *Death*.

2. *A Victory over the Law*, as that which aggravates the Guilt, and exasperates the Power of *Sin*.

3. Lastly, *A Victory over Death*, the Fruit and Consequent of *Sin*.

FIRST therefore, *There is a Victory over Sin to be obtained in and through Christ.*

Some there are that will acknowledge no other *Victory over Sin*, but an *External* one, that whereby it was conquered for us by Christ upon the Cross sixteen hundred years since; where he *spoiled Principalities and Powers, and made a shew of them openly, triumphing over them in it*, Col.2.15. and where he *redeemed us from the Curse of the Law, being made a Curse for us*, Gal.3.13. And doubtless this was one great end of Christ's coming into the world, to make a Propitiatory Sacrifice for the Sins of mankind: Not onely that he might thereby put a period to those continually-repeated and ineffectual Sacrifices of brute Beasts, and the Offering of the bloud of Bulls and Goats, that could not take away Sin, nor propitiate the Divine Majesty; but also that he might at once give a sensible Demonstration both of

of God's high Displeasure against Sin, and of his Placableness and Reconcilableness to Sinners returning to Obedience; and therefore, to that end that the Despair of Pardon might not hinder any from Repentance and Amendment of Life, promulgate free Pardon and Remission of Sins through his Bloud to all that should repent and believe the Gospel.

But it is a very unsound and unwholsome Interpretation of this Salutary Undertaking of Christ's in the Gospel, as if the ultimate End and Design of it were to procure *Remission of Sin* and *Exemption from Punishment* onely, to some particular persons still continuing under the Power of Sin, and to save them at last in their Sins also, that is, with a mere outward and carnal Salvation; it being a thing utterly impossible, that those *Undefiled Rewards* of the Heavenly Kingdome should be received and enjoyed by men in their Unregenerate and unrenewed Nature.

For what is this else but to make Christ the grand Patron of the Kingdome of Darkness, and to suppose God to be such a Being as may be bribed and corrupted by Sacrifice and Intercession, to a partial Connivence and fond Indulgence of men in their Sins to all Eternity?

Eternity? Or else to insinuate that there is no other *Evil* at all in Sin, but onely in respect of that *outward Punishment* consequent upon it? which is to destroy the Nature and Reality of Sin, and to make it nothing but a mere Name or Phancy; as if *Good* and *Evil*, *Just* and *Unjust* (as some Philosophers dreamed) were not Φύσει, but Νόμῳ and Δόξᾳ onely, had no Reality in Nature, but depended onely upon Arbitrary Laws enforced by Outward Punishments, or mere Opinion, and so were onely Ποιητὰ (as *Democritus* expressed it) mere Factitious things, or else Φανταστὰ Fictitious and Imaginary. Either of which opinions if they were true, then indeed *Remission of Sin* and *Exemption from Punishment* would quite take away all the Evil of Sin.

But if Sin be not a mere Name or Phancy, but that which hath a Real and Intrinsecal Evil in it, greater then that of *Outward Punishment*; then certainly it cannot be so transcendent a Happiness, as some men carnally conceit, to have an Impunity in Sinning to all Eternity, that the Accomplishment thereof should be thought the onely fit Undertaking for the Son of God to engage in, and that which would deservedly entitle him the Sa-

viour of Mankinde. For that of *Socrates* in *Plato* must then needs be true, Τὸ ἀδικοῦντα μὴ διδόναι δίκην, πάντων μέγιστόν τε καὶ πρῶτον κακῶν ἐστι), *That* (in those which are not incorrigible and incurable) *it is the greatest Evil that can possibly befall them, to continue in Wickedness unpunished; and the greatest Kindness that they can receive, by the lesser Evil of Punishment and Castigation to be cured of the greater Evil of Sin*: For (as the same Philosopher speaks) Ἰατρικὴ τῆς πονηρίας δίκη, *Chastisement and Correction is the natural Remedy and Cure of Wickedness*; which our Saviour confirms when he saith, *As many as I love I rebuke and chasten*: and sure the Remedy is not worse then the Disease.

Revel. 3. 19.

Wherefore it was so farre from being the Ultimate End of Christ's undertaking to die for Sin, that men might securely live in it, that on the contrary the Death of Christ was particularly intended as an Engine to batter down the Kingdom of Sin & Satan, and to bring men effectually unto God and Righteousness, as the Scripture plainly witnesseth, 1 *Pet.* 2. 24. *His own self bare our Sins in his Body on the Tree, that we being dead to Sin, might live to Righteousness.* The Death of Christ conducing to this great End not onely as it was Exemplary, and Hieroglyphically

phically instructed us, that we ought to *take up our Cross* likewise, and *follow our crucified Lord and Saviour, suffering in the Flesh and ceasing from Sin*: but also as it doth most lively demonstrate to us God's high Displeasure against Sin, and the malignant Nature of it, that could not otherwise be expiated then by the Bloud of that innocent and immaculate Lamb, the onely-begotten Son of God: and lastly, as the Hope of Pardon and free Remission of Sin in the Bloud of Christ for the truly Penitent might invite and animate men to chearful & vigorous endeavours against Sin. 1 Pet. 4. 1.

Others there are that tell us there is indeed something farther aimed at in the Gospel besides the bare *Remission of Sins*, but that it is nothing else but the *Imputation of an External Righteousness* or *another's Inherent Holiness*, which is so completely made ours thereby to all intents and purposes, as if we our selves had been really and perfectly righteous; and this upon no other Condition or Qualification at all required in us; but onely of mere Faith scrupulously prescinded from all Holiness and Sanctification, or the laying hold and apprehending onely (as they use to phrase it) of this External and Imputed Righteousness,

that is, the merely believing and imagining it to be ours: Which kind of Faith therefore is but the Imagination of an Imagination, or of that which really is not, and, as *Pindar* calls Man, Σκιας ὄναρ, *the very Dream of a Shadow.*

For though this be pretended by some to be spoken onely of *Justification* as contradistinct from *Sanctification*, the latter of which they conceive must by no means have any Conditional Influence upon the former; yet it is plain, that it will unavoidably extend to the taking away of the Necessity of *Inherent* Righteousness and Holiness, and all Obligation to it: upon which very account it is so highly acceptable, because under a specious shew of Modesty and Humility it doth exceedingly gratify mens Hypocrisie and Carnality. For he that is thus completely Justified by the Imputation of a mere External Righteousness, must needs have *ipso facto* a Right and Title thereby to Heaven and Happiness without Holiness; for *Rom.*8.30. *Whom he justifieth, them he also glorifieth.* Neither can any thing be required inherently in them, where all *Inherency* is perfectly supplied by *Imputation.* And though it be pretended that *Sanctification* will spontaneously follow after by way of *Gratitude*; yet this is

like to prove but a very ſlippery hold, where it is believed that *Gratitude* it ſelf, as well as all other Graces, is already in them by Imputation. Neither can it be reaſonably thought that true Holineſs ſhould ſpring by way of *Gratitude* or *Ingenuity* from ſuch a Principle of Carnality as makes men ſo well contented with a mere Imaginary Righteouſneſs.

But this Opinion as it makes God in Juſtifying to pronounce a falſe Sentence, and to conceive of things otherwiſe then they are, and to doe that which himſelf hath declared to be abominable, *to Juſtifie the wicked* (in a forenſick ſenſe,) and as it is irreconcileable to thoſe many Scriptures that aſſure us *God will render to every man according to his Works*; ſo it alſo takes away the Neceſſity of Chriſt's Meritorious and Propitiatory Sacrifice for the Remiſſion of Sins: for where a complete Righteouſneſs is imputed, there is no Sin at all to be pardoned. And laſtly, it vainly ſuppoſes *Righteouſneſs* and *Holineſs* to be mere Phantaſtical and Imaginary things; for otherwiſe it were no more poſſible that a Wicked man ſhould be made Righteous by another's Righteouſneſs imputed, then that a Sick man ſhould be made Whole by another's imputed Prov. 17. 15.

Health. *If a Brother or Sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed, and be you filled; notwithstanding you give them not those things which are needful for the body; what doth it profit?* James 2. 15, 16. *Even so, what doth it profit, my Brethren, if a man say he hath Faith* (or Imputed Righteousness) *and have not Works?* (that is, Real and Inherent Righteousness, or Inward Regeneration) *can such a Faith* (that is, Imagination, or Imputation) *save him?* Certainly no more then mere words can clothe a naked mans Back, or feed a hungry mans Belly, or warm and thaw him whose Bloud is frozen and congealed in his veins. Nay it is no more possible for a man to be made *Holy*, then to be made *Happy*, by mere Imputation, which latter few men would be contented withall; and, were it not for their Hypocrisie, they would be as little contented with the former; and it would as little please them to be *Opinione tantùm Justi*, as *Opinione tantùm Beati*, to use *Tully's* expressions against the *Epicureans*. Nay, since it is most certain that the greatest part of our *Happiness* consisteth in *Righteousness and Holiness*, it will unavoidably follow, that if we have no other then an *Imputative Righteousness*, we can have

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no other then an *Imputative Happineſs*, and a mere Imaginary Heaven, which will little pleaſe us when we feel our ſelves to be in a true and real Hell.

But it is not our Intention here to quarrel about Words and Phraſes, as if Chriſt's meritorious Satisfaction might not be ſaid to be *Imputed* to thoſe that Repent and Believe the Goſpel, for Remiſſion of Sins; much leſs to deny what the Holy Scripture plainly aſſerts, True and Living *Faith*, that *worketh by Love*, which is the very Eſſence of the New Creature, or Regenerate Nature, λογίζεσθαι εἰς δικαιοσύνην, *to be imputed* or *accounted for Righteouſneſs*, under the Goſpel-diſpenſation, where God will not proceed according to Legal Rigour and Severity with his fallen Creatures, but according to that *Equity* and Ἐπιείκεια which the Philoſopher tells us is the *Trueſt Juſtice*. But our onely deſign is to caution againſt that *Antinomian Error* which is too often inſinuated under the Notion of *Imputed Righteouſneſs*, as if there were no neceſsity of *Inherent Righteouſneſs* and a *Real Victory over Sin* in order to Salvation, but that an Imputed or Imaginary one might ſerve the turn: Which

Error

Error, ſpringing up very early amongſt the *Gnoſtick*-Chriſtians, S. *John* gives a ſeaſonable Antidote againſt it, 1 *John* 3. 7. *Little Children, let no man deceive you; he that doth Righteouſneſs is righteous, even as he is righteous*: and in Chap. 2. v. 4. *He that ſaith I know him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* To which purpoſe is that alſo in his firſt Chap. v. 5. *This is the Meſſage which we have heard of him and declare to you, That God is Light, and in him is no Darkneſs at all. If we ſay that we have Fellowſhip with him, and walk in darkneſs, we lye, and doe not the Truth: But if we walk in the light, as he is in the light, we have Fellowſhip one with another, and the Bloud of Jeſus Chriſt his Son cleanſeth us from all Sin.* Wherefore the ſame Apoſtle in that Epiſtle tells us of *overcoming the Wicked one*, Chap. 2. 14. and of *overcoming the World*, by our Faith in Chriſt, Chap. 5. 4. And in the Apocalyps he propoundeth from Chriſt himſelf divers remarkable Promiſes *to him that overcometh*: That *he ſhall eat of the Tree of life that is in the midſt of the Paradiſe of God*, c. 2. v. 7. That *he ſhall not be hurt of the Second Death*, v. 11. That *he ſhall have the hidden Manna, and a white Stone with a new Name written in it, which no man knoweth ſaving he that receiveth*

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it, v. 17. That *he will give him the morning Star*, v. 28. That *he ſhall be clothed in white Raiment, and his name ſhall not be blotted out of the Book of Life*, c. 3. v. 5. That *he ſhall be a Pillar in the Temple of God*, v. 12. and That *he ſhall ſit with Chriſt in his Throne, as he overcame and ſate down with his Father in his Throne*, v. 21. The Condition of all which Promiſes being *Overcoming*, we may well conclude from thence, that there is a Real and not an Imaginary Victory onely to be obtained over the *Power* of Sin as well as the *Guilt* of it.

Nay it is true and very obſervable that thoſe Places which are uſually quoted as the Foundation of an Imputed Righteouſneſs in ſome other ſenſe then what we have before mentioned, are indeed no otherwiſe to be underſtood then of a Real Inward Righteouſneſs that is wrought or infuſed by the Spirit of Chriſt. As that principal one, *Philip.* 3. v. 8. *Yea doubtleſs, and I count all things loſs for the excellency of the Knowledge of Chriſt Jeſus my Lord, ——that I may win him, and be found in him, not having mine own Righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.* Where *Chriſt*, whom the Apoſtle deſires *to win* and *to*

be found in, and the *Righteousness which is through the Faith of Christ*, and *the Righteousness which is of God through Faith*, are no External Imputed Righteousness, but the Real Inward Righteousness of the New Creature wrought by the Spirit of Christ, through Faith, which is opposed here to *our own Righteousness*, and *the Righteousness which is of the Law*, that is, the Righteousness of outward Works done by our own Natural power, according to the Letter of the Law, in our Unregenerate state: for so the following words explain the meaning, *That I may know him, and the power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death; If by any means I might attain to the Resurrection of the dead.* And this same Inward and Real Righteousness is often elsewhere called *Christ*, and the *New man*, that is said to be *In us*, and which we are exhorted to *Put on*, not by Conceit or Imagination onely, but by real Conformity to his Nature and Participation of his Spirit.

And whereas the Magnifiers of *Free Grace* in an *Antinomian* sense, and the Decriers of *Inherent Righteousness*, commonly conceive that the *Free Grace* of God consists in nothing but either in the *Pardon of Sin and Exemption from Punish-*

Puniſhment, or the *Imputation of an External Holineſs*, and accounting men Juſt freely, without any Condition but onely the mere Believing of this that they are ſo accounted; and that *Faith* is no otherwiſe conſidered in the Goſpel then in order to the Believing of this Imputation; and that our own *Works*, when they are comparatively undervalued to *Grace* and *Faith*, are to be taken for all Inherent Righteouſneſs and Holineſs, even the *New Creature* it ſelf: That all theſe are Errors, as it might be abundantly proved from ſundry other places of Scripture, ſo it may ſufficiently appear from that one, *Epheſ.* 2. v. 4, &c. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt, (by Grace ye are ſaved) and hath raiſed us up together —— That in the Ages to come he might ſhew the exceeding riches of his Grace, and his kindneſs towards us through Chriſt Jeſus. For by Grace are ye ſaved through Faith; and that not of your ſelves; it is the gift of God: Not of Works, leſt any man ſhould boaſt. For we are his Workmanſhip, created in Chriſt Jeſus unto good Works.* For when we are here ſaid *to be ſaved by Grace*, it is plain that the Apoſtle means by *Saved*, inwardly Quickned and Sanctified: σωζειν

(ſaith *Grotius* well here) is *Purgari à Vitiis*: which inward Sanctification is here attributed to God's *Free Grace*, and denied to our ſelves and to *Works*; the meaning whereof is, that it is not effected by our own Works (whether of outward Morality or Legal Ceremonies) done by our Natural power in the Unregenerate ſtate, but by the quickning and enlivening Spirit of Chriſt inwardly creating us a-new. And laſtly, *Faith* is plainly made the Inſtrument of this inward Sanctification, that is not wrought by our own Works but the Grace and Spirit of Chriſt. Whence we may well conclude, That the true Object of the Chriſtian *Faith* is not onely the *Bloud of Chriſt* ſhed upon the Croſs for the Remiſsion of Sin, but alſo the *renewing Spirit of Chriſt* for the inward conquering and mortifying of it, and the Quickning or Raiſing of us to an Heavenly Life.

And I dare be bold to ſay, That the inward ſenſe of every true and ſincere-hearted Chriſtian in this Point ſpeaks the ſame language with the Scripture. For a true Chriſtian, that hath any thing of the Life of God in him, cannot but earneſtly deſire an *inward Healing* of his ſinful Maladies and Diſtempers,

and not an *outward Hiding* or *Palliation* of them onely. He muſt needs paſſionately long more and more after a new Life and Nature, and the Divine Image to be more fully formed in him; inſomuch that if he might be ſecured from the pains of Hell without it, he could not be fully quieted and ſatisfied therewith. 'Tis not the *Effects and Conſequents of Sin* onely, the *External Puniſhment* due unto it, that he deſires to be free'd from, but the *Intrinſecal Evil of Sin* it ſelf, the Plague of his own Heart. As he often meditates with comfort upon that *Outward Croſs* to which his Saviour's hands and feet were nailed for his Sins; ſo he impatiently deſires alſo to feel the virtue of that *Inward Croſs* of Chriſt, *by which the World may be crucified to him, and he unto the World*; and the Power of Chriſt's *Reſurrection* in him, ſtill to raiſe him farther unto newneſs of Life. Neither will he be more eaſily perſuaded to believe that his ſinful Luſts, the malignity and violence whereof he feels within himſelf, can be conquered *without* him, then that an Army here in *England* can be conquered in *France* or *Spain*. He is ſo deeply ſenſible of the *Real Evil* that is in Sin it ſelf, that he cannot be contented to have it onely hiſtrionically triumphed

over. And to phansy himself covered all over with a thin veil of mere external Imputation, will afford little satisfactory Comfort unto him that hungers and thirsts after Righteousness, and is weary and heavy laden with the Burthen of his Sins, and doth not desire to have his inward Maladies hid and covered onely, but healed and cured. Neither can he be willing to be put off till the hour of Death for a Divorce betwixt his Soul and Sin; nor easily perswaded that though Sin should rule and reign in him all his Life-long, yet the last parting grone, that shall divide his Soul and Body asunder, might have so great an Efficacy as in a moment also to separate all Sin from his Soul.

BUT that we may not seem here either to beat the Air in Generals and Uncertainties, or by an indiscreet zeal to countenance those conceited and high-flown Enthusiasts of latter times, that, forgetting that example of Modesty given us by the blessed Apostle, [*Not as though I had already attained, or were already perfect—But this one thing I doe; forgetting those things which are behind, and reach-*

Phil. 3. 12.

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ing forth unto those things which are before, I press toward the Mark] boldly arrogate to themselves such an *Absolute Perfection*, as would make them not to stand in need of any Saviour, nor to be cleansed by the Bloud of the Lamb, which therefore they allegorize into a mystical sense; we must declare that we speak not here of Inherent Righteousness and a *Victory over Sin* in a *Legal* or *Pharisaical* sense, but in such an *Evangelical* sense as yet notwithstanding is true and real.

The First Degree whereof is *a Principle of New life*, infused into the Soul by the Spirit of Christ through Faith, (which the Apostle calls *Semen Dei, the Seed of God*) inclining it to love God and Righteousness as a thing correspondent to its nature, and inabling it to act freely and ingenuously in the waies of God, out of a living Law written upon the Heart, and to eschew Sin as contrary to a vital Principle. For the true Gospel-Righteousness, which Christ came to set up in the world, doth not consist merely in outward Works, whether Ceremonial or Moral, done by our own Natural power in our Unregenerate state, but in an inward Life and Spirit wrought by God. Which those very Philosophers seemed

1 Joh. 3. 9.

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in a manner to acknowledge, that denied ἀρετὴν to be διδακτόν τι, *that Vertue could be taught* by outward Rules and Precepts like an Art or Trade; and *Aristotle* himself also, when he inclines to think that men are θείᾳ μοίρᾳ ἀγαθοὶ, and that their being Good depends upon some extraordinary Divine Influence and Assistence. Which I the rather take notice of, because some late Pretenders to Philosophy have prophanely derided this Doctrine after this manner, as if it made *Good Thoughts* and *Vertuous Dispositions* to be *POURED* and *BLOWN into men* by God.

But there is a Second Degree of Victory over Sin, which every true Christian ought not onely to look upon as possible, but also to endeavour after, and restlesly to pursue; which is *such a measure of Strength in the Inward man*, and such a degree of Mortification or Crucifixion of our sinful Lusts, as that a man will not *knowingly* and *deliberately* doe any thing that his Conscience plainly tells him is a Sin, though there be never so great Temptations to it.

Whether or no this be that *Evangelical Perfection* which was the Mark that S. *Paul* pressed towards, and which he seems mystically to call

call the *Resurrection from the Dead*, or any thing further, I leave it to others to make a Judgement of. But doubtleſs, they that have attained to *ſuch a Principle of New Life* and *ſuch a meaſure of inward Strength*, as is already mentioned, that is, to the Perfection of *unfeigned Sincerity*, may, notwithſtanding the Irregularities of the firſt Motions, violent Aſſaults and Importunities of Tentations, ſudden Incurſions and Obreptions, Sins of mere Ignorance and Inadvertency, (which are all waſh'd away in the Bloud of Chriſt) in a true *Evangelical* ſenſe be ſaid to have attained to a *Victory over Sin*.

Wherefore I demand in the next place, *Why it ſhould be thought impoſſible by the Grace of the Goſpel and the Faith of Chriſt to attain to ſuch a Victory as this is over Sin.* For *Sin* owes its original to nothing elſe but *Ignorance* and *Darkneſs*. Πᾶς ὁ πονηρὸς ἀγνοεῖ, *Every wicked man is ignorant*. And therefore in that ſenſe that other Maxime of the *Stoicks* may have ſome Truth alſo, that ἄκοντες ἁμαρτάνουσι, *Men ſin againſt their will*; becauſe if they knew that thoſe things were indeed ſo hurtful to them, they would never doe them. Now we all know how eaſily *Light* conquers *Darkneſs*, and upon its firſt approch makes it flie before it, and like a

guilty ſhade ſeek to hide it ſelf from it, by running round about the Earth. And certainly the Light of God ariſing in the Soul can with as much eaſe ſcatter away the Night of ſinful Ignorance before it. For Truth hath a cognation with the Soul; and Falſhood, Lies and Impoſtures are no more able to make reſiſtence againſt the Power of Truth breaking forth, then Darkneſs is able to diſpute with Light. Wherefore the Entrance in of Light upon the Soul is half a Conqueſt over our Sinful Luſts.

Again, though Sin have had a long and cuſtomary Poſſeſſion in the Soul, yet it has no juſt Title, much leſs a Right of Inheritance in it. For Sin is but a Stranger and Foreiner in the Soul, an Uſurper and Intruder into the Lord's Inheritance. Sin it is no Nature, as S. *Auſtin* and others of the Fathers often inculcate, but an adventitious and extraneous thing; and the true and ancient Nature of the Soul of Man ſuffers violence under it, and is oppreſſed by it. It is nothing elſe but the Preternatural ſtate of Rational Beings, and therefore we have no reaſon to think it muſt needs be perpetual and unalterable. Is it a ſtrange thing that a jarring Inſtrument by the hand

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of a skilful Muſician ſhould ever be ſet in tune again? Doubtleſs, if an Inſtrument of Muſick were a Living thing, it would be ſenſible of Harmony as its proper ſtate, and abhorre Diſcord and Diſſonancy as a thing preternatural to it. The Soul of Man was Harmonical as God at firſt made it, till *Sin*, diſordering the Strings and Faculties, put it out of tune and marr'd the Muſick of it: but doubtleſs that Great *Harmoſtes* that tunes the whole World, and makes all things keep their Times and Meaſures, is able to ſet this leſſer Inſtrument in Tune again. Sin is but a Diſeaſe and Dyſcraſie in the Soul, Righteouſneſs is the Health and natural Complexion of it; and there is a Propenſion in the nature of every thing to return to its proper ſtate, and to caſt off whatever is heterogeneous to it. And ſome Phyſicians tell us that Medicaments are but ſubſervient to Nature, by removing obſtructions and impediments; but Nature it ſelf and the inward *Archæus* releaſed and ſet at liberty works the Cure. Bodies when they are bent out of their Place, and violently forced out of the natural Poſition of their Parts, have a *Spring* of their own and an inward ſtrong Propenſion to return to their own natural Poſture,

ſture, which produceth that *Motion of Reſtitution* that Philoſophers endeavour to give a reaſon of. As for example, *Air* may be forced into much a leſſer room then it would naturally expand itſelf into; but whilſt it is under this Violence, it hath a *Spring* or ſtrong *Conatus* to return to its proper ſtate, (of which ſeveral ingenious Obſervations have been lately publiſhed by a Learned hand.) Now Sin being a Violent and preternatural ſtate, and a Sinner's returning to God and Righteouſneſs being *Motus Reſtitutionis & Liberationis*, whereby the Soul is reſtored to its true Freedome and ancient Nature; why ſhould there not be ſuch an *Elater* or *Spring* in the Soul, (quickened and enlivened by Divine Grace) ſuch a natural *Conatus* of returning to its proper ſtate again? Doubtleſs there is, and the Scripture ſeems ſometimes to acknowledge it and call it by the name of *Spirit*, when it ſpeaketh of our free acting in God's waies from an inward Principle. For the *Spirit* is not alwaies to be taken for a Breath or Impulſe from without; but alſo for an inward Propenſion of the Soul awakened and revived in it, to return to its proper ſtate, as it is Intellectual, and then to act freely in it according to its ancient Nature.

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For if the *Spirit* were a mere *External Force* acting upon the Soul without the concurrence of an *Innate Principle*, then *to be acted by the Spirit* would be a ſtate of Violence to the Soul, which it could not delight alwaies to continue under; whereas the *ſtate of the Spirit* is a ſtate of Freedome, and not of Violence, as the Apoſtle witneſſeth, when he calls it *the Freedome of the Spirit*: It is the Soul's acting from an inward Spring and Principle of its own Intellectual nature, not by a mere outward Impulſe, like a Boat that is tugged on by Oars or driven by a ſtrong blaſt of Wind. Wherefore the Soul's returning from Sin to Righteouſneſs, which is its Primitive Nature, muſt needs have great advantages, it going on *Secundo flumine*, according to the genuine Current of its true Intellectual nature, and having beſides the aſsiſtence of a gentle Gale of the Divine Spirit from without to help it forwards.

Why ſhould it be thought ſo great an impoſſibility for men willingly to doe that which is agreeable to the Laws of Goodneſs, ſince this is the genuine Nature of the Soul when once it is freed from miſtakes and encumbrances from that which is heterogeneous and adventitious to it, that cloggs it and oppreſſes

it; and every Life and Nature acts freely according to its own Propensions? Why should it seem strange that the *Superiour Faculties* of the Soul should become predominant, since they are φύσει δεσποτικαὶ of a Lordly nature and made to rule, and the *Inferiour Faculties* of a servile Temper and made to be subject? Why should it seem impossible for *Equity*, *Light* and *Reason* to be inthroned in the Soul of Man again, and there to command and govern those exorbitant Affections that do so lawlesly rebel against them? For if some grave Commanders and Generals have been able by the Majesty of their very looks to hush and silence a disorderly and mutinous Rout of Souldiers; certainly *Reason* re-enthroned in her Majestick Seat, and re-invested with her ancient Power and Authority, which is natural and not usurped, would much more easily be able to check and controll the tumultuous Rabble of Lusts and Passions in us.

Doubtless God hath no other Design upon us in Religion and the Gospel of his Son then what is for our good, and to restore us to the Rectitude and Perfection of our own Beings: Wherefore he seeks to redeem and call off our Affections from the perishing Vanities of this World,

World, which being ſo infinitely below us do debaſe and pollute our Spirits; wherefore he would not have us to addict our ſelves wholly to the Gratifications of our *lower Faculties*, which are but the *Brute* in us, but he would have the Beſt in us to be uppermoſt, *the Man* to rule the *Brute*, and the ὃ Θεῖον, that that is of God in us, to rule our Manly and Rational Faculties. He would not have us, *Narciſſus*-like, to be alwaies courting our own Shadow in the Stream; for, according to the ancient *Democritical* Philoſophy, this whole viſible World is nothing elſe but mere extended Bulk, and hath nothing Real in it but *Atomes* or *Particles* of a different Magnitude, diverſely placed and agitated in a continual Whirlpool. But all the Colour, Beauty and Varniſh, all that which charms and bewitches us in theſe Objects without us, is nothing but the Vital Senſations and Reliſhes of our own Souls. This gives all the Paint and Luſtre to thoſe Beauties which we court and fall in love withall without us, which are otherwiſe as devoid of Reality and as Phantaſtical as the Colours of the Rainbow. So that this *Outward World* is not unfitly compared to *an inchanted Palace*, which ſeems indeed mighty pleaſing and raviſhing

viſhing to our deluded Senſe, whereas all is but imaginary and a mere preſtigious Shew. Thoſe things which we are enamoured with, thinking them to be without us, being nothing but the Vital Energies of our own Spirits. In a word, God would have Man to be a Living Temple for himſelf to dwell in, and his Faculties Inſtruments to be uſed and employed by him; which need not be thought impoſsible, if that be true that Philoſophy tells us, that there is *Cognatio quædam* a certain near *Kindred* and *Alliance* between the Soul and God.

Laſtly, we muſt obſerve, though this inward Victory over Sin be no otherwiſe to be effected then by the Spirit of Chriſt through Faith, and by a Divine Operation in us, ſo that in a certain ſenſe we may be ſaid to be *Paſsive* thereunto; yet notwithſtanding we muſt not dream any ſuch thing, as if our *Active* Cooperation and Concurrence were not alſo neceſſarily required thereunto. For as there is a Spirit of God in Nature which produceth Vegetables and Minerals, which humane Art and Induſtry could never be able to effect, namely that *Spiritus intus alens* which the Poet ſpeaks of, which yet notwithſtanding

ing doth not work *Abſolutely, Unconditionately* and *Omnipotently*, but requireth certain Preparations, Conditions and Diſpoſitions in the Matter which it works upon; (For unleſs the Husbandman plow the Ground and ſow the Seed, the Spirit of God in Nature will not give any increaſe:) In like manner the Scripture tells us that the Divine Spirit of Grace doth not work *Abſolutely, Unconditionately* and *Irreſiſtibly* in the Souls of men, but requireth certain Preparations, Conditions and Cooperations in us; foraſmuch as it may both be *quenched*, and *ſtirred up* or *excited* in us. And indeed unleſs we *plow up the Fallow-ground of our hearts and ſow to our ſelves in Righteouſneſs* (as the Prophet ſpeaks) by our earneſt endeavours; we cannot expect that the Divine Spirit of Grace will ſhowr down that Heavenly increaſe upon us. Wherefore if we would attain to a *Victory over Sin* by the Spirit of Chriſt, we muſt endeavour to *fight a good Fight and run a good Race*, and to *enter in at the ſtreight gate*, that ſo overcoming we may receive the Crown of Life.

And thus much ſhall ſuffice to have ſpoken at this time concerning the Firſt Particular, *The Victory over Sin.*

I Shall now proceed to ſpeak ſomething briefly to the *Two* other *Victories* that remain, which are attainable alſo by Chriſt, *over the Law* and *Death.*

And the *Law* may be conſidered two manner of waies. Firſt, *as an outward Covenant of Works* that pronounceth Death and Condemnation to all that do not yield abſolute and entire Obedience to whatever is therein commanded; and which impoſed alſo with the ſame Severity a multitude of outward *Ceremonial Obſervations* which had no intrinſecal Goodneſs at all in them, but kept men in a ſtate of Bondage and Servility. Now the *Law* in this ſenſe, as it is an *outward Letter* and *Covenant of Works*, is already conquered externally for us by Chriſt's Death upon the Croſs, *Galat.*3.13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us; for it is written, Curſed is every one that hangeth on a Tree; That the Bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive the Promiſe of the Spirit through Faith.* And he hath thereby freed us alſo from our Obligation to thoſe Commandments that were *not Good*, having broken down the *Middle-wall of*

Ezek.20.25.

Parti-

Partition that was betwixt Jew and Gentile, *abolishing in his Flesh the Enmity, even the Law of Commandments*, Ephes.2.14,15. *And blotting out the hand-writing of Ordinances that was against us, which was contrary to us, and taking it out of the way, nailing it to his Cross*, Colos.2.14.

Secondly, The *Law* is sometimes also considered in Scripture *as an inward state of Minde*, wrought by the Law and Truth of God, whether written outwardly in the Letter of the Scripture, or inwardly in the Conscience, prevailing onely so farre as to beget a Conviction of mens Duty and of the Wrath of God against Sin, but not inabling them with inward strength and power to doe what is commanded, willingly, out of a Love of it. It is such a State, when men are onely Passive to God's Law, and unwillingly subject to it (as an Enemy) for fear of Wrath and Vengeance. And this must needs be a state of miserable Bondage and Servility, Distraction and Perplexity of minde; when men are at once strongly convinced of the Wrath of God against Sin, and yet under the power of their Lusts haling and dragging of them to the commission of it. It is that state (as I conceive) which S. *Paul* describes *Rom.*7. after this manner; *The Law is Spiritual, but I am Carnal,*

ſold under Sin: for that which I doe, I allow not; for what I would, that doe I not, but what I hate, that doe I. And again, *I ſee another Law in my Members warring againſt my Minde, and bringing me into Captivity under the Law of Sin. O wretched man that I am! who ſhall deliver me from this body of death?* Now from the *Law* in this ſenſe, that is, from the Bondage and Servility of the Legal ſtate, we are not delivered, nor made Conquerors by what Chriſt did outwardly upon the Croſs, as ſome imagine; as if he had there purchas'd for us an Indulgence to ſin without controll: but by the inward working of his Holy Spirit, freeing us from the Power and Bondage of Sin, and unbewitching us from the Love of it.

Wherefore there is a double Freedome from this *Legal* ſtate to be taken notice of; a *True* & a *Falſe Freedome*; which I cannot better explain then by uſing the Apoſtle's own Similitude in the beginning of the 7. Chap. *Know ye not, Brethren, that the Law hath dominion over a man as long as he liveth?* (or rather *as long as* It, that is, *the Law, liveth?*) *For the Woman which hath an Husband, is bound by the Law to her Husband ſo long as he liveth; but if her Husband be dead, ſhe is looſed from the Law of the Husband. So then, if while her Husband liveth, ſhe be married to another man, ſhe*

ſhall

ſhall be called an adultereſs: but if her Husband be dead, ſhe is free from that Law; ſo that ſhe is no adultereſs though ſhe be married to another man. Where the *Law* is compared to an *Husband*; and *one that is under the Law*, or *in a Legal ſtate*, to a *Woman that hath an Husband*. And as there are two waies by which a Woman may be freed from her Husband; The one, if ſhe break looſe from him whilſt he yet liveth, contrary to the Laws of Wedlock, and marry to another man; which is an undue and unlawful Freedome, for then ſhe is juſtly ſtyled an *Adultereſs*; Another, if ſhe ſtay till her Husband be dead, and then, being free from the Law of her Husband, does lawfully marry to another man: In like manner there are two waies by which men may be freed from the *Law*, as it is *an inward ſtate of Bondage and Servility*. The firſt is, when men do illegally and unlawfully break looſe from the *Law* which is their *Husband* whilſt he is yet alive and ought to have Dominion over them, and marry themſelves to another Husband; which Husband's name is *Carnal Liberty* or *Licentiouſneſs*, too often miſcalled in theſe latter Times by the name of *Chriſtian Liberty*: and ſuch as theſe may well be ſtyled in the Scripture-language *Adulterers*

and *Adultereſſes*. But there is another Freedome from the Law, which is a due and juſt Freedome, when we do not make our ſelves free before the time, violently breaking looſe from it; but when we ſtay till the Law, which is our Husband, is dead, and the Compulſory power of it taken away by the Mortification of our Luſts and Affections, and ſo marry another Husband, which is *Chriſt* or *the Spirit of Righteouſneſs*, Rom. 8. 2. *The Law of the Spirit of Life in Chriſt Jeſus hath made me free from the Law of Sin and Death.*

Wherefore there are *Three general ſtates of Men*, in order to God and Religion, that may be here taken notice of. The *Firſt* is of thoſe that are *alive to Sin and dead to the Law*. This the Apoſtle ſpeaks of *Rom.* 7. 9. *I was alive without the Law once.* Theſe are thoſe whoſe Conſciences are not yet conſiderably awakened to any Senſe of their Duty, nor to the Diſcrimination of Good and Evil; but ſin freely without any check or controll, without any diſquieting Remorſe of Conſcience.

The *Second* is, when men are at once alive both to the Law and Sin, to the Conviction of the one, and the Power and Love of the other, both theſe ſtrugling together within

the Bowels of the Soul, checking and controlling one another. This is a *broken, confounded* and *ſhatter'd* ſtate; and theſe in the Apoſtles language are ſaid to be *Slain by the Law. I was alive without the Law once; but when the Commandment came, Sin revived, and I died: And the Commandment which was ordained to life, I found to be unto death. For Sin taking occaſion by the Commandment, deceived me, and by it Slew me.* Here is no Peace, Reſt nor Comfort to be had in this ſtate, mens Souls being diſtracted and divided by an inteſtine and civil Warr, between the *Law of the Minde* and the *Law of the Members* conflicting with one another.

Wherefore the *Third* ſtate is, when men are *dead both to the Law and Sin,* and *alive unto God and Righteouſneſs; the Law of the Spirit of Life freeing them from the Law of Sin and Death.* In the *Firſt* of theſe *Three* ſtates, which is the moſt wretched and deplorable of all, we are *Sin's Free-men,* that is, free to commit Sin without check or controll. In the *Second* we are *Bondmen to God and Righteouſneſs,* and ſerve God out of a Principle of Fear and according to an outward Rule onely; Children of *Hagar* the Bond-maid and of the Letter. In the *Third* we are *God's Free-men* and Sons, and ſerve

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him in the Newneſs of the Spirit, out of a Love to God and Righteouſneſs, Children of the New Teſtament and of *Sarah* the Free-woman.

Wherefore here are *Two Miſtakes* or *Errors* to be taken notice of, that defeat and diſappoint the Deſign of Chriſt in giving us *Victory over the Law*. The *firſt* is of thoſe that we have already mentioned, that ſeek to themſelves a Freedome from the Bondage of the Law otherwiſe then by *Chriſt* and the *Spirit of Righteouſneſs*, namely, in a way of Carnal Liberty and Licentiouſneſs, whereby, inſtead of being *Bond-men to God and Righteouſneſs*, they become perfect *Free-men to Sin and Wickedneſs*, which is the moſt deplorable Thraldome in the World. Wherefore theſe men inſtead of going forward from the *Second* ſtate unto higher Perfection, wheel back again unto the *Firſt*; juſt as if the Children of *Iſrael*, after they had been brought out of *Egypt* and travelled awhile in the Deſert of *Arabia*, where the *Law* was given, inſtead of entring into *Canaan* ſhould have wheeled back into *Egypt*, and then enjoying the Garlick and Onions and Fleſh-pots thereof, ſhould perſuade themſelves that this was indeed the true *Land of Promiſe*

Promiſe that floweth with Milk and Honey. And there is very great danger, leſt when men have been tired out by wandring a long time in the dry and barren Wilderneſs of the *Law*, where they cannot enjoy the Pleaſure of Sin as formerly, and yet have not arrived to the reliſh and love of Righteouſneſs, by reaſon of their Impatience they ſhould at laſt make more haſte then good ſpeed, being ſeduced by ſome falſe ſhews of *Freedome* that are very tempting to ſuch weary Travellers, and promiſe much comfort and refreſhment to them, inviting them to ſit down under their ſhadow: Such as are a *Self-choſen Holineſs*, *Ceremonial Righteouſneſs*, *Opinionative Zeal*, The *Tree of Knowledge* miſtaken for the *Tree of Life*, High-flown *Enthuſiaſm* and *Seraphicifm*, *Epicurizing Philoſophy*, *Antinomian Liberty*, under the pretence of *Free Grace* and a *Goſpel-Spirit*.

The *Second* Miſtake that is here to be heeded is of thoſe that would by all means perſuade themſelves that there is no higher State of Chriſtian Perfection to be aimed at or hoped for in this Life then this *Legal State*; *That the Good they would doe, they doe not; the Evil they would not doe, that they doe*; That the *Law of Sin in their Members* ſtill leads them *Captive from*

the Law of their Minds: having no other Ground at all for this but a novel Interpretation of one Paragraph in the Epiſtle to the *Romans*, contrary to other expreſs Places of Scripture and the Senſe of all ancient Interpreters: and yet with ſo much zeal, as if it were a principal part of the Goſpel-Faith to believe this, (which is indeed arrant Infidelity) and as if it were no leſs then Preſumption or Impiety to expect a *Living Law written upon our Hearts*. But this is nothing elſe but, inſtead of ſeeking Liberty out of the Bondage of the Law, to fall in love with our Bonds and Fetters, and plainly to deny the *Victory over the Law* by Chriſt, and to affirm that the Goſpel is but the *Miniſtration of a dead and killing Letter*, not of *the Spirit* that *quickneth* and maketh alive.

I Come now in the Third and laſt place to the *Victory over Death*, expreſſed by the *Reſurrection of the Body to Life and Immortality*; which as it was meritoriouſly procured for us by Chriſt's dying upon the Croſs, (his Reſurrection afterward being an aſſured pledge of the ſame to us) ſo it will be really effected

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at laſt by the ſame Spirit of Chriſt that gives us *Victory over Sin* here. Rom. 8. 11. *If the Spirit of him that raiſed up Jeſus dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* As if he ſhould have ſaid, If the Spirit of Chriſt dwell in you, regenerating and renewing your Souls, the very ſame Spirit hereafter ſhall alſo immortalize your very Bodies. *Avicen* the *Mahumetan* Philoſopher, in his *Almahad*, hath a conceit, That the meaning of the *Reſurrection of the Body* is nothing elſe but this, to perſuade Vulgar people, that though they ſeem to periſh when they die and their Bodies rot in the Grave, yet notwithſtanding they ſhall have a real Subſiſtence after Death, by which they ſhall be made capable either of future Happineſs or Miſery: But becauſe the apprehenſions of the Vulgar are ſo groſs, that the Permanency or Immortality of the Soul is too ſubtile a Notion for them who commonly count their *Bodies* for *Themſelves*, and cannot conceive how they ſhould have any Being after Death, unleſs their very *Bodies* ſhould be raiſed up again; therefore by way of Condeſcenſion to vulgar Underſtandings the future Permanency and Subſiſtence of the Soul

in Prophetical Writings is expreſſed under this Scheme of the *Reſurrection of the Body*, which yet is meant κατ' δόξαν onely and not κατ' ἀλήθειαν. Which conceit how well ſoever it may befit a *Mahumetan* Philoſopher, I am ſure it no way agrees with the Principles of *Chriſtianity*. The Scripture here and elſewhere aſſuring us that the *Reſurrection of the Body* is to be underſtood plainly and without a Figure; and that the Saints departed this life in the Faith and Fear of Chriſt, ſhall not be mere Souls without Bodies to all Eternity, as *Avicen*, *Maimonides* and other Philoſophers dreamed, but conſiſt of Soul and Body united together. Which Bodies though (as the Doctrine of the Church inſtructeth us) they ſhall be both Specifically and Numerically the ſame with what they were here, yet notwithſtanding the Scripture tells us they ſhall be ſo changed and altered in reſpect of their Qualities and Conditions, that in that ſenſe they ſhall not be the ſame. V. 36,37. *Thou fool, that which thou ſoweſt is not quickned except it die: Thou ſoweſt not that Body that ſhall be, but bare grain, it may chance of Wheat or of ſome other grain; but God giveth it a Body as it pleaſeth him, and to every ſeed his own Body.* The Apoſtle here imitating the manner of the

Jews,

Jews, who (as appeareth from the * *Talmud*) were wont familiarly to illuſtrate the buſineſs of the *Reſurrection of the Body* by the Similitude of *Seed ſown into the Ground and ſpringing up again*. Accordingly he goes on, *It is ſown in Corruption, it is raiſed in Incorruption; ſown in diſhonour, it is raiſed in glory; ſown in weakneſs, raiſed in power; ſown a Natural Body, raiſed a Spiritual Body.* Which Epithet was uſed alſo in this caſe both by the Philoſophers and the Jews: for *Hierocles* upon the Golden Verſes calls them ὀχήματα πνευματικὰ *Vehicula Spiritualia*, Spiritual Bodies; and R. *Menachem* from the ancient *Cabbaliſts* החלבשות רוחנית *The Spiritual Clothing*. Laſtly, the Apoſtle concludes thus, *Now this I ſay, Brethren, that Fleſh and Bloud cannot inherit the Kingdome of God, neither doth Corruption inherit Incorruption.* For which cauſe he tells us elſewhere, that they which do not die muſt of neceſſity *be changed*. And indeed if men ſhould be reſtored after death to ſuch groſs, foul and cadaverous Bodies as theſe are here upon Earth, which is the very Region of Death and Mortality, without any *change* at all; what would this be elſe but, as *Plotinus* the Philoſopher againſt the *Gnoſticks* writes, ἐγείρεσθαι εἰς ἄλλον ὕπνον *to be raiſed up to a Second Sleep*, or to be entom-

* See *Gemara* in *Chetuboth*, cap. 13. *Ein Iſrael*, num. 50.

entombed again in living Sepulchres? *For the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind that museth upon many things*, Wisedome 9.15. Wherefore we must needs explode that old Jewish conceit commonly entertained amongst the *Rabbinical* Writers to this day, That the future Resurrection is to be understood of such *Gross and Corruptible Bodies* as these are here upon Earth, to eat, drink, marry, and be given in marriage, and (which must needs follow) afterward to die again. *Nachmanides*, in his *Shaar Haggemul*, is the onely Jewish Author that ventures to depart from the common rode here, and to abandon this Popular Error of the Jews, endeavouring to prove that the Bodies of the Just after the Resurrection shall not eat and drink, but be Glorified Bodies: but * *Abravanel* confutes him with no other Argument then this, *That this was the Doctrine and Opinion of the Christians.*

* In *Nachalath Avoth*, cap. 4. דעת הנוצרים הוא וגו'

This is the very same with the opinion of the Christians, that hold that after the Resurrection men shall not eat, drink, marry or be given in marriage, or die again, but continue eternally in those Bodies resembling the Heavenly Bodies; and these they vulgarly call Glorified Bodies.

Let us therefore now consider how abundantly God hath provided for us by Jesus Christ,

Christ, both in respect of our *Souls* and of our *Bodies*: Our *Souls*, in freeing us by the Spirit of Christ (if we be not wanting to our selves) from the Slavery of Sin and the Bondage of the Law, as it is a Letter onely: Our *Bodies*, in that *this Corruptible shall put on Incorruption*, and *this Mortal Immortality*, and that these *Vile Bodies* shall be made like to *Christ's glorious Body*. In both which the compleat Salvation of Man consisteth, the Perfection and Happiness both of Soul and Body. For though our Salvation consist chiefly in the former, in the *Victory over Sin*, and in the Renovation of the Mind; yet without the latter, which is the *Victory over Death*, and the immortalizing of our Bodies, it would be a very lame and imperfect thing. For Righteousness alone if it should *malè habitare*, dwell alwaies in such inconvenient houses as these earthly Tabernacles are, however the high-flown *Stoick* may bragg, it could not render our condition otherwise then troublesome, sollicitous and calamitous. Wherefore the Holy men in Scripture not without cause longed for this future Change. *Rom.* 8.23. *We grone within our selves, waiting for the Adoption, to wit, the Redemption of our Bodies.* 2 Cor.5.2. *In this we grone earnestly, desiring to be clothed*

clothed upon with our house which is from Heaven. But there is no obtaining of this future *Victory over Death* and Mortality, except we first get a *Victory over Sin* here. For this is that *Crown of Life* that Christ, the First-begotten from the dead, will set upon the Heads of none but those that have here fought a good Fight and overcome. For as Death proceeds onely from Sin and Disobedience, so the way to conquer Death and to arrive at Life and Immortality is by seeking after an inward Conquest over Sin. For *Righteousness is immortal, Wisd.* 1. 15. and will immortalize the entertainers of it, and, as the *Chaldee* Oracle speaks,

——Ἐκτείνας πυρινὸν νοῦν,
Ἔργον ἐπ' εὐσεβίας ῥευστὸν καὶ σῶμα σαώσεις.

HAving hitherto shewed what are the great things we hope for by Christ and are to endeavour after, namely, to procure an *Inward and Real Victory over Sin* by the Spirit of Christ, that so we may hereafter attain a *Victory over Death and Mortality*; We cannot but take notice, briefly, of some Errors of those, that either pretending the Impossibility of this Inward Victory over Sin, or else hypocritically decli-

declining the Combate, make up a certain Religion to themſelves out of other things, which are either Impertinent and nothing to the purpoſe, or elſe Evil and noxious.

For firſt, Some (as was intimated before) make to themſelves a mere phantaſtical and imaginary Religion, conceiting that there is nothing at all for them to doe, but confidently to believe that all is already done for them, all imputed and accounted to them; that they are dearly beloved of God without any Conditions or Qualifications to make them lovely. But ſuch a Faith as this is nothing elſe but mere Phancy and carnal Imagination, proceeding from that *natural Self-love* whereby men fondly dote upon themſelves, and are apt to think that God loves them as fondly and as partially as they love themſelves, tying his affection to their particular outward Perſons, their very Fleſh and Bloud; hereby making God a Being like to themſelves, that is wholly acted by arbitrary Self-will, Fondneſs and Partiality; and perverting the whole Nature and Deſign of Religion, which is not mere Phantaſtry and an hiſtrionical Shew, but a real Victory over the real Evil of Sin, without which God can neither take pleaſure

in any mans Perſon, nor can there be a poſſibility of being happy, a real turning of the Soul from Darkneſs unto Light, from the Power of Satan unto God.

Again, Some there are that inſtead of *Walking in the Narrow way* that Chriſt commendeth to us, of ſubduing and mortifying our ſinful Luſts, make to themſelves certain other *Narrow waies* of affected Singularity in things that belong not to Life and Godlineſs, outward Strictneſſes and Severities of their own chuſing and deviſing; and then perſuade themſelves that this is the *Streight gate* and *Narrow way* of Chriſt that leadeth unto Life. Whereas theſe are indeed nothing elſe but ſome particular Paths and narrow Slices cut out of the *Broad way*. For though they have an outward and ſeeming narrowneſs, yet they are ſo broad within that Camels with their Burthens may eaſily paſs through them. Theſe, inſtead of taking up *Chriſt's Croſs* upon them, make to themſelves certain Croſſes of their own, and then laying them upon their Shoulders and carrying them, pleaſe themſelves with a conceit that they bear the *Croſs of Chriſt*, whereas in truth and reality they are many times too much ſtrangers to that Croſs of his by which

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the World ſhould be crucified to them and they unto the World.

Some place all their Religion in endleſs Scrupuloſities about *Indifferent* things, neglecting in the mean time the τὰ βαρύτερα τῦ νόμυ, *the more weighty things* both *of Law* and Goſpel, and (as our Saviour farther expreſſeth it) διϋλίζοντες τὸν κώνωπα, καὶ τὸν κάμηλον καταπίνοντες, *ſtraining at a Gnat, and ſwallowing a Camel*, that is, being not ſo ſcrupulous as they ought to be about the *Subſtantials* of Religion and a Good life. For as we ought not to place the chief of our Religion in the mere Obſervation of *outward Rites* and *Ceremonies*, whileſt in the mean time we hypocritically neglect the *Morals* and *Subſtantials*; which may deſervedly be branded with the name of *Superſtition*: So we ought to know that it is *equal Superſtition* to have ſuch an abhorrence of *Indifferent* things, as to make it the main of our Religion to abſtain from them: Both of theſe arguing *equal Ignorance* of the Nature of God, as if he were ſome moroſe, humorous and captious Being; and of that Righteouſneſs which the Kingdome of God conſiſteth in, as if theſe Outward and Indifferent things could either hallow or defile our Souls, or as

if Salvation and Damnation did depend upon the mere using or not using of them. The Apostle himself instructeth us that the *Kingdome of God* consisteth no more in ἀκροβυστία then in περιτομὴ, no more in *Uncircumcision* then in *Circumcision*, that is, no more in *not using* outward Ceremonies and Indifferent things then in *using* of them. Wherefore the *Negative Superstition* is equal to the *Positive*, and both of them alike call off mens attention from the main things of Religion, by engaging them overmuch in *Small* and *Little things*. But the sober Christian, that neither places all his Religion in external observances, nor yet is superstitiously Anti-ceremonial, as he will think himself obliged to have a due regard to the Commands of lawful Authority in Adiaphorous things, and to preferre the Peace and Unity of the Christian Church, and the observation of the Royal Law of Charity, before the Satisfaction of any Private Humour or Interest; so he will be aware of that ἀμετρία ἐπιθυμιῶν which many run into, of banishing away all the Solemnity of external Worship, the Observation of the Lord's Day and of the Christian Sacraments, under the Notion of Ceremonies, quite out of

the World. To conclude, Unleſs there be a due and timely regard had to the Commands of lawful Authority in Indifferent things, and to Order, Peace and Unity in the Church, it may eaſily be foreſeen that the Reformed part of Chriſtendome will at length be brought firſt to *Confuſion*, by crumbling into infinite Sects and Diviſions, and then to utter Ruine.

Again, Many miſtake the Vices of their Natural complexion for Supernatural and Divine Graces. Some think dull and ſtupid *Melancholy* to be Chriſtian Mortification. Others, that turbulent and fiery *Zeal* is the vigour of the Spirit. Whereas *Zeal* is one of thoſe things that *Ariſtotle* calls τὰ μέσα *of a middle Nature*, neither Good nor Bad in it ſelf, but which, as it is circumſtantiated, may indifferently become either *Vertue* or *Vice*. For there is a πικρὸς ζῆλος, as the Apoſtle calls it, *a bitter Zeal*, which is contrary to all Chriſtian Love and Charity, and is nothing elſe but the Vices of Acerbity, Envy, Malice, Cruelty, tinctur'd and gilded over with a Religious ſhew. And there may be alſo a Turbulent and Factious Zeal, when men under a pretence of acting for the Glory of God, violate juſt and lawful Authority, in order to the advancement of their own pri-

vate Self-interest. Indeed there was amongst the *Jews* a certain Right called *Jus Zelotarum*, or the *Right of Zelots*, whereby private persons acted by a Zeal for God might doe immediate execution upon some Malefactors, without expecting the Sentence of any Court of Judicature. And some conceive that our Saviour by this *Right of Zelots* did whip the Buyers and Sellers out of the Temple, and overturn the Tables of Money-changers; because he was never questioned by the *Jews* for it. But this was then a Legal and Regular thing, permitted by the publick Laws of that Nation in some certain Cases, yet so as that those *Zelots* were afterward accountable to the *Sanhedrin* for what they did. However, a little before the destruction of the Temple, as *Josephus* tells us, there were a Crew of desperate Miscreants that abusing this Right, and calling themselves by the name of *Kannain*, i. e. *Zelots*, made a pretence from hence to commit most villainous actions. And I wish some had not too much entertain'd this opinion, that Private persons might reform Publick Abuses, whether belonging to the Ecclesiastical or the Civil Polity, without and against the consent of the Supreme Magistrate, in a Turbulent manner,

ner, *Jure Zelotarum, by the Right of Zelots*; nay and that Actions that are otherwiſe altogether unwarrantable in themſelves, may notwithſtanding be juſtified *by Zeal for God and good Ends*. But God needs no mans Zeal to promote an *Imaginary Intereſt* of his in the World by doing unjuſt things for him. *Will you ſpeak wickedly for God, or talk deceitfully for him? will you accept his Perſon?* 'Twas the generous Expoſtulation of *Job* with his Friends; and he tells them in the following words, that this was nothing elſe but *to mock God as one man mocketh another*.

True Divine Zeal is no *Corybantick* Fury, but a calm and regular Heat, guided and managed by Light and Prudence, and carried out principally neither for nor againſt Indifferent Rites and unneceſſary Opinions, but thoſe things that are immutably Good and Fundamental to Chriſtianity; alwaies acknowledging a due Subordination to that Authority Civil and Eccleſiaſtical that is over us.

Laſtly, Some there are whoſe pretence to Religion and the Spirit is founded in nothing elſe but a Faculty of Rhetoricating and extemporizing with Zeal and Fervency, which they take to be nothing leſs then *Divine Inſpiration*,

ration, and that which the Scripture calls *Praying in the Holy Ghost*, an undoubted Character of a person truly Regenerated. Which being a great delusion whereby many are hindred from seeking after the real effects of the Divine Spirit, by idolizing instead thereof that which is merely *Natural*, (if not *Artificial*;) I think it not impertinent, here to speak a little of it. And certainly that which is frequently attained to in the very height by persons grosly hypocritical and debauched, can never be concluded to be *Divine Inspiration*, or to proceed from any higher Principle then mere *Natural Enthusiasm*. For there is not onely a *Poetical Enthusiasm*, of which *Plato* discourseth in his *Ion*, but, though *Oratory* be a more sober thing, a *Rhetorical Enthusiasm* also, that makes men very eloquent, affectionate and bewitching in their language, beyond what the power of any bare Art and Precepts could inable them unto: insomuch that both these, *Poets* and *Orators*, have oftentimes conceited themselves to be indeed *divinely inspired*; as those known Verses testify,

Est Deus in nobis, agitante calescimus illo;

and,

Sedibus æthereis Spiritus ille venit.

And

And concerning *Orators* the like might be proved, if the time would here permit, by ſundry Teſtimonies: But I ſhall here inſtance onely in *Ariſtides*, a famous Orator, who not onely ſpeaks poſitively of himſelf as *inſpired* in his *Orations*, but affirms the ſame alſo concerning *Rhetorick* in general, when it is extraordinary, that it comes by *immediate Inſpiration* as *Oracles* and *Prophecies* doe, and not from *Art* or *Nature*. Wherefore it is not at all to be wondred at, if when men are employed in Religious and Devotional Exerciſes, the ſame *Natural Enthuſiaſm*, eſpecially having the advantage of *Religious Melancholy*, which makes men ſtill more *Enthuſiaſtical*, ſhould ſo wing and inſpire the Phancies of theſe Religious Orators, as to make them wonderfully fluent, eloquent and rapturous, ſo that they beget ſtrange Paſſions in their Auditors, and conclude themſelves to be *Divinely inſpired*. Whereas notwithſtanding they may have no more of Divine Inſpiration in all this, then thoſe *Poets* and *Orators* before mentioned had, that is to ſay, be no otherwiſe inſpired then by a *Rhetorical Hypochondriacal Enthuſiaſm*, that is *merely Natural*. But it is farre from my Intention here to diſparage the ſincere and ardent Affections of devout Souls,

naturally and freely breathing out their earneſt Deſires unto God in private, although perhaps this be not without ſome kind of *Enthuſiaſm* alſo. For *Enthuſiaſm*, as well as *Zeal*, and other Natural things, may be well uſed, and, being rightly circumſtantiated and ſubſervient to a better principle, become irreprehenſible. Some have obſerved, that no great work of the Brain, that begot much admiration in the World, was ever atchieved without ſome kind of *Enthuſiaſm*; and the ſame may be affirmed of the moſt tranſcendently Vertuous and Heroical Actions. But then the Goodneſs of theſe Actions is never to be eſtimated merely by the Degree of *Enthuſiaſtick* Heat and Ardor that is in them, but by ſuch other Laws and Circumſtances as Moralize humane Actions. Wherefore my meaning, as I ſaid before, is onely this, To caution againſt that Vulgar and Popular Error of miſtaking the Natural and Enthuſiaſtick Fervour of mens ſpirits, and the Ebulliency of their Phancy, when it is tinctur'd with Religion, and idolizing of it inſtead of the ſupernatural Grace of God's Holy Spirit; and of looking for the Effect of Religion and Demonſtration of God's Spirit principally in *Words* and *Talk*, or think-

thinking that God is chiefly glorified with a *loud Noiſe* and *long Speeches*. For the true Demonſtration of God's Holy Spirit is no-where to be look'd for but in *Life* and *Action*, or ſuch earneſt and affectionate breathings after a farther participation of the Divine Image, as are accompanied with real and unfeigned endeavours after the ſame; which is the true *Praying in the Holy Ghoſt*, though there be no extemporaneous effuſion of words. And therefore when ſome *Corinthians* were puffed up by reaſon of a Faculty which they had of Rhetoricating Religiouſly, S. *Paul* like an Apoſtle tells them, that he would come amongſt them, and *know, not the Speech of them that were puffed up, but the Power. For the Kingdome of God* (ſaith he) *conſiſteth not in Word, but in Power and Life.* Wherefore laying aſide theſe and ſuch like childiſh miſtakes and things that are little to the purpoſe, let us ſeriouſly apply our ſelves to the main Work of our Religion, that is, to mortify and vanquiſh our Sinful Luſts by the Aſſiſtence of God's Holy Spirit, through Faith in Chriſt; that ſo being Dead to Sin here we may live with God eternally hereafter.

1 Cor. 4. 19.

The End.